

out fame, and the delight of resembling the Divinity, appear visionary felicities.

The epithet will be in readiness for application to a man who feels it an imperious duty to realize, as far as possible, and as soon as possible, everything which he approves and applauds in theory. You will often hear a circle of perhaps respectable persons agreeing entirely that this one thing spoken of is a worthy principle of action, and that other an estimable quality, and a third a sublime excellence, who would be amazed at your fanaticism, if you were to adjure them thus : " My friends, from this moment you are bound, from this moment we are all bound, on peril of the displeasure of God, to realize in ourselves, to the last possible extent, all that we have thus in good faith deliberately applauded." Through some fatal defect of conscience there is a very general feeling, regarding the high order of moral and religious attainments, that though it is a happy exaltation to possess them, yet it is perfectly safe to stop * contented where we are, on a far lower ground. One is confounded to hear irritable persons praising a character of self-command ; persons who trifle away their days professing to admire the instances of a strenuous improvement of time ; rich persons lavishing fine words on examples of beneficence which they know to be far surpassing themselves, though perhaps with no larger means ; and all expressing deep respect for the men who have been most eminent in piety ;—and yet all this apparently with the ease of a perfect freedom from any admonition of conscience, that they are themselves standing in the very serious predicament of having to choose, whether they will henceforward earnestly and practically aim at these higher attainments, or resign themselves to be found wanting in the day of final account.

Finally, in the application of this epithet, but little allowance is generally made for the great difference between a man's entertaining high designs and hopes for himself alone, and his entertaining them relative to other persons. It might be very romantic for a man to reckon on effecting such designs with respect to others, as it may be reasonable to meditate for himself. If he feels the powerful habitual impulse of conviction, urging and animating him to the highest Attainments of wisdom \$ncj excellence, h§